

/28 cont./

also hold for the relationships prevailing among the Karaya.

621 The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

476
[423]

[113]

2. Post, Stud. z. Entw. d. Familienrechts
/Essay on the Development of Family Law/,
p. 83.

[224] and is tilled in common. Hunting and fishing expeditions are
[226] also undertaken in common, and the yield in booty, field
622 produce, etc. divided among the families. The chief supervises
all of these communal activities and achievements. He is
[421] supported by the community; the property of all tribal members
[597] belongs to him (3). On the other hand, it is his duty to adopt

[113]

3. Couto Magelhães, Peterm. Mitth.,
1876, p. 121.

orphaned children, particularly the sons of those slain in war.

[178] The personal qualities to which he owes his office today are less
[648] prowess in war /29/ than the skill, experience, and linguistic
knowledge required to deal with the Whites. Thus, even prisoners
[127] of war adopted into the tribe who distinguish themselves at this
can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

622 His effectiveness in the administration of justice is important.
627 In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

Brazil.

The older children are left to occupy and amuse themselves entirely as they may feel inclined. Nevertheless, they show a natural good behavior. But in observing them, the idea is somehow suggested to one that they are, to some extent at least, creatures of instinct, like irrational nature about them. In common with the brutes, they seem not inclined to go beyond limits whereby they might suffer injury. Just as the wild creature, left to itself, does not need to be governed or restrained by anything apart from itself for its well-being, neither do these wild children, apparently, need the oversight of their parents. There seems to be no danger that they will harm themselves, or get into trouble. They play naturally in a very quiet and restrained manner as if to avoid all possibility of attracting the attention of enemies. To sell children to traders, as is done in some parts of Brazil, particularly on the Amazon river, is unknown among the Karayá. 857
[855]

While still at a tender age, the children begin to imitate the doings of their elders. The boys amuse themselves with archery, and by fishing and swimming; and the girls aid their mothers in the household duties. Children's toys are clay figures, small tops, miniature canoes, and even little cooking utensils, corresponding to the "tea sets" of civilized children. An amusement of which even adults are fond, is to play with a ball made of corn cobs and feathers, and a ring. Another, is a game known to many of us as "cat's cradle," which is the looping of a cord over the hands held some distance apart, and relooping and crossing it over the fingers from hand to hand so as to make it represent the figures of various animals. This game is common among the Indians of North America. 524
[71]

There appears to be clans among the Karayá. Each village considers itself one large family—a paternal communitistic society—possessing a distinct name, and having a certain district for its own peculiar hunting and fishing ground. The cultivated land—the little village plantation—is owned in common, is tilled by all, and the products are divided systematically to each family. A similar arrangement existed among 621
[423]
[476]

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

342 [252] The houses are merely living and sleeping houses; cooking is done outside.

[600] The chiefs in part have better built, larger houses; thus, Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

344 [203] There are no meeting houses; in order to bring about a decision or announce regulations, the chief goes to the individual houses.

612 Other special houses are:

343 1. Birth houses. These are erected for the woman when birth is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, by a fire which is away from the village. Strangers are given shelter by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Šavajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342 ● 423 562 768 The house belongs to the woman. The man builds it before the marriage, with the assistance of the young people, who are paid for it by the woman with chains of beads. The construction takes one or two days. After death the house is said to be burned.

821 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[Text continues on p. 84]